THE CHRISTIAN HERALD.

TERMS:—THREE DOLLARS, } "IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNER." { INVARIABLY IN ADVANCE.

VOL. 1. MOULTON, ALA., FRIDAY MORNING, JULY 28, 1865. NO. 2.

The Christian Herald

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SHACKELFORD & WHITE,

At Three Dollars, Per Annum,

INVARIABLY IN ADVANCE.

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For county offices	5 00

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SPECIAL NOTICE!

☞ All Lottery schemes and filthy quack nostrums will be excluded from the columns of the HERALD, nor will slanderous communications be admitted under no sort of circumstances.

COUNTING HOUSE CALENDAR, FOR THE YEAR 1865.

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
JANUARY	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEBRUARY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MARCH				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
APRIL							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUNE					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
JULY							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUGUST			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEPTEMBER						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
OCTOBER	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOVEMBER				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DECEMBER						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

Poetry.

NEARER HOME.

"Heaven is my Fatherland,
Heaven is my home.'

O'er the hills the sun is setting,
And the eve is drawing on;
Slowly drops the gentle twilight,
For another day is gone;
Gone for aye—its race is over,
Soon the darker shades will come;
Still, 'tis sweet to know at even,
We are one day nearer home.

"One day nearer," sings the mariner,
As he glides the waters o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his light boat cuts the foam,
In the evening cries with rapture—
"I am one day nearer home."

Worn and weary, oft the pilgrim
Hails the setting of the sun;
For the goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert,
Heart and sandal sore we roam;
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home! Yes, one day nearer
To our Father's house on high—
To the green fields and the fountains
Of the land beyond the sky.
For the heavens grow brighter o'er us,
And the lamps hang in the dome,
And our tents are pitched still closer,
For we are one day nearer home.

Associational.

Synopsis of Proceedings of the Muscle Shoals Association, at its Session in 1864.

Friday, Sept. 30th, 1864.

The Muscle Shoals Association of Baptists met with the Enon Church, Lawrence county, Ala. Introductory Sermon by Elder J. C. Roberts. Text: Exodus 14th chap., 15th verse. The former Moderator being absent, Elder J. Shackelford was called to the Chair. After prayer by Elder J. D. Mann, the Association then proceeded to organize. The Letters from the Churches were read and the names of delegates enrolled. Elder Jos. Shackelford was elected Moderator; and Elder J. C. Roberts Clerk. Brethren J. C. Orr, C. Gibson, and W. W. Wilhite were appointed a committee of arrangement. They recommended the order of the previous year, which was adopted,

A committee on Devotional exercises were appointed, consisting of Brethren Willis Orr, W. Ireland, and the Deacons of Enon Church.

On motion, the committee on Foreign Missions was discontinued for the present.

Committees were appointed on Domestic Missions, State of Religion, Sabbath Schools, Documents, Education and Finance.

On motion, Brethren S. W. Wallace, W. Ireland and J. N. Thompson, were appointed to report suitable resolutions in relation to the death of Elder William Thompson.

Union Meetings were appointed as follows: 1st District, with Macedonia Church, Franklin county, on Friday before the 4th Sabbath in June.

2d District, with Liberty Church, Lawrence county, on Friday before the 5th Sabbath in April.

3rd District, with Lebanon Church, on Friday before the 3rd Sabbath in July.

Report of the Executive committee received and adopted. The same committee were re-appointed for the next year.

On motion, the former Board of Trustees of the Baptist Female Institute, at Moulton, were re-appointed. The Board consist of the following members: Hon. T. M. Peters, President, W. A. Gilbert, J. Y. Shoemaker, D. Lynch, Hon. R. O. Pickett, Hon. J. C. Orr, Hon. C. Gibson, B. F. Walker, J. B. Speake, M. Wert, M. Sledge, L. F. Warren, and M. Mays.

On motion, the next Association was appointed to convene with the Hopewell Church, Morgan county, Ala., on Friday before the 1st Sabbath in October 1865. Introductory sermon to be preached by Elder Jos. Shackelford; Elder W. W. Wilhite, Alternate. Elder J. C. Roberts was appointed to write the Circular Letter.

On motion, the Association adjourned to meet at 9 o'clock Saturday morning.

Saturday morning, 9 O'clock.

The Association met pursuant to adjournment—prayer by Elder Wm. Spain.

The report on Domestic Missions was received and adopted.

The report on State of Religion was received and adopted.

Also, the reports on Temperance, Sabbath Schools, and Education, were received and adopted.

Bro. I. N. Owen was appointed Treasurer of the Association for the next year.

The report of the committee in relation to the death of Elder Wm. Thompson, was received and adopted as follows:

Your committee, to whom was committed the duty of drawing up suitable resolutions in relation to the death of Bro. Wm. Thompson, beg leave to submit the following report: So far as we know, Bro. Wm. Thompson is the only minister who has died during this Associational year. There is a vacancy formed, not only in his immediate neighborhood, but throughout the Association, which will not be easily filled. Yet it becomes us to submit with meekness to the will of an unerring Providence, and endeavor to profit by his life and example. Be it therefore

Resolved, 1st, That in the Death of Bro. Thompson, this Association has lost a faithful defender of the Faith, his wife a devoted husband, his children an affectionate father, and the community a good citizen.

Resolved, 2d, That we greatly deplore the loss of our dear Brother, but we would bow in submission to the will of God, feeling that our loss is our Brother's gain.

Resolved, 3rd, That we extend to the wife of our departed Brother, our heartfelt sympathy, in this her great bereavement.

Respectfully submitted,

SAM'L W. WALLACE, Chair'n.

The report of Elder Spain, Missionary of the Association, was received.

On motion, Elder Wm. Hightower, not being a member of this Association, was allowed to speak, and asked information in relation to his church membership. A committee, consisting of Brethren C. Gibson, A. H. Stanley, W. F. Orr, T. Jones, and Isaac Bradford, were appointed to answer the inquiry. The committee reported as follows, which was agreed to by the Association:

We, the committee, to whom was referred the request of Bro. Hightower, report as follows: That we believe any Church of our body out of order, when she receives members otherwise than as follows:

1st, By Experience and Baptism. 2nd, By Letter or other reliable testimony of their membership and good standing in the Churches where they formerly belonged. Respectfully submitted,

C. GIBSON, Chair'n.

The report of the Treasurer was read and adopted.

The report of the committee on Finance was read and adopted.

The Clerk was instructed to have 600 copies of the Minutes printed, and he was allowed $30 for his services.

On motion, the future missionary operations of the Association were placed in the hands of the Executive Board.

The following resolution was passed:

Resolved, That this Association tender its heartfelt gratitude to Enon Church, and citizens of its vicinity, for the hospitable manner in which they have entertained this body during its session.

The following pledges were made by delegates for their respective Churches for Missionary purposes:

Courtland Church, $50; Town Creek Church, $30; Mt. Pisgah, (in Lawrence,) $15; Mt. Pleasant, $20, paid; Hopewell, $150, paid; Enon, $50, Wm. Spain, $20; Bethel, $10, paid.

The Treasurer was instructed to exchange the money in the Treasury, of the old issue for the new issue.

The Association adjourned to half past nine o'clock.

Sabbath morning, 9½ O'Clock.

The stand was filled by Brethren Shackelford and Roberts. After preaching, the Brethren sang and gave the parting hand, and after prayer by Bro. C. Gibson, the Association adjourned.

JOS. SHACKELFORD, Moderator.

J. C. Roberts, Clerk.

[We have not published all the reports which were adopted, as we have not the space. The delegation was very small, and there was but little done. The Missionary operations of the Association was left in the hands of the Executive Board: But they have been unable to do any thing for the want of funds, as all the money in the Treasury was Confederate money, which has become worthless.

We hope the Churches will do something for our Missionary enterprise, and send up pledges by their delegates to our next Association.—ED. HERALD.]

NIGHT.—How absolute and omnippotent is the silence of the night! And yet the the stillness seems almost audible! From all the measureless depths of air around comes a half sound, half whisper, as if we could hear the crumbling and falling away of the earth and all created things in the great miracle of nature, decay and reproduction ever beginning, never ending—the gradual lapse and running of the sand in the great hour glass of time!

Do good unto all men.

Religious Miscellany.

FAMINE OF THE WORD OF LIFE.

There is a famine in the land! Not of bread, which maketh the people mourn but of spiritual food, which nourisheth the soul and buildeth up unto eternal life.—"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall run to and fro to seek the word of the Lord, and shall not find it." This is one of the fearful predictions of the Bible, and may not the American Churches take the alarm from it? Religion throghout the country shows itself comparatively a weak and inefficent instrumentality, a system of denominational partyism, and a struggle of the sects for predominant position and power one above another. The name is seen everywhere. The church tower points above, and witnesses that the temples of Jahovah are in the land. These, too, are expressive signs. But what are temples, and ministers, and rituals, if the bread of life is not dispensed from them to the perishing and dying ones of earth? The mere show or the glitter of gorgeous service, cannot be satisfying to the hungry soul.—The starving, miserable being, who implores for bread, cares nothing for the splendid mansion. He wants food, or he must perish without it. So it is with the soul thirsting for the waters of life.—It is the pure sustaining element which it seeks the righteousness, peace, and joy in the Holy Ghost, of which the kingdom of God consists, and for the dispensation of which the Lord has provided ample means thro' his church and the ministry. Why, then, should this famine of the Word of Life prevail? Let our pulpits, and the ministers who occupy them, answer. Millions are perishing, while the graineries of grace are full and running over, and He who is the Bread of Life is opening his Bowels of mercies to the race. The famine is sure upon the land. We see its effects everywhere, in the church and out of it. The poor, emaciated, spiritual skeleton, who has not life enough left to approach the altar of mercy, shows it. Sickly and fainting churches, filled with pride and vainglory, which are fed on husks, demonstrate the absence of the Bread of Life. The ministers of Christ who gather no fruit from their planting, and who spend their strength on worldly themes for nought, show how terrible is the famine in the fields they attempt to cultivate. "My leanness rising up in me beareth witness to my face," said Job; and may not this be said, also of all these? May the Lord of the harvest pour upon His people the early and the latter rain, and the voice of gladness and rejoicing be heard throughout His Church.—[Buffalo Christain Advocate.

PAUL'S PRE-EMINENCE, AND THE SECRET OF IT.

"I *labored* more abundantly than they all." This was his pre-eminence. This he regarded as among the greatest "signs of an apostle." And well he might; for even his Master and Exemplar said, "My Father worketh hitherto, and I work." "I must work the work of him that sent me while it is day. The night cometh when no man can work." Christ work, who created all things, John i: and "upholdeth all things by the word of his power," Heb. i: and who by that simple *word* expelled disease and demons, and raised the dead; and must not we? Work therefore, "abundant labor" stands high among the "signs of an apostle," and not only so, but among the "signs of a Christian," for our highest distinction and purest glory, as well as our clearest evidence of Christian character, lies in resemblance to Christ. We follow a working Redeemer, and we must be working disciples. The more "abundantly" any man "labors," if he "work the works of the Father," the more nearly and manifestly does he resemble Christ to whose "image" it is the glorious dignity of the child of God to be "conformed." Rom. viii.

What, then, was the secret of Paul's pre-eminence? "Howbeit, not I, but *the grace of God which was with me.*" This reveals the whole secret of that wondrous activity which, "from Jerusalem round about Illyricum, fully preached the Gospel of Christ." If Paul was eminent, it was "grace" that made him so. And that grace is just as free to you; and to me. "He giveth more grace." Let us then come boldly to a throne of grace, that we may find grace to help us," and then pour out the grace in "abundant labors" for God and the souls of men. Is not this the sweetest life on earth, and the surest path to heaven?

Remember thy Creator in the days of thy youth.

TIME'S FUNERAL MARCH.

Addison felt the irrepressible yearnings of immortality, and, with prophetic eye, looked forward to the closing act of time's great drama, as consumated in the "wreck of matter and the crash of worlds." "Passing away," is written upon the proudest monuments of earth-born grandeur, and everything points to the time when nature shall die, and God and angels shall come and lay her in the grave. The whole earth is one vast mausoleum of buried greatness, and we are daily treading over the graves of thirty generations.

The glory and greatness of man as developed under the most favorable auspices, seem to be transitory and evanescent in their character, and in some parts of the earth, the great lights of civilization, learning and refinement are paling their ineffectual fires before the baleful shadows of ignorance, idolatry and superstition. In Asia Minor, the traveler treads upon a soil rich in historic lore, and the recollections of a glorious past, while the present population is degraded by ignorance and slavery. The glory and splendor of twenty different nations that rose and flourished there, have been extinguished, and the star of their former greatness has set in the hopeless gloom of a starless night, on which no future, morrow shall ever rise. The herdsman's flock and the wild beast of the wilderness now wander over the tombs of Achilles and Hector, and the throne of Mithridates and Antiochuses, and the once splendid palaces of Priam and Cœsus, are now masses of shapeless ruins, over which the destroyer Time has driven his ruthless and desolating ploughshare.

The wealthy merchants, and crafty tradesmen of Smyrna, do not now stop to enquire where Homer was born, and the rich mellow sky of ancient and once proud Ionia no longer inspires orators, painters or poets, or lights the waning fires of a zealous and devoted patriotism. The same dark and terrible doom hangs like the gloomy pall of death over the banks of Jordan and Euphrates. The Republic of Moses is blotted from the map of nations the golden lyres of David and Isaiah are no longer swept by living hands, and the voiceless silence of death reigns supreme, where music once ravished the happy hearts of busy thousands.

The wandering Arab, without a home or a country, now comes, indifferent and unmoved, to rest the poles of his tent against the shattered columns of Palmyra and make his bed upon the crumbling fragments of thrones and crowns. Babylon, the peerless Queen of Empires, has not escaped the common fate, and she also has fallen beneath the crushing stroke of an inevitable destiny, and that proud city which swayed the sceptre of supreme power over the oppressed tribes of Asia's teeming millions, has scarcely left behind it a trace of its former greatness, or a crumbling pillar to show where the ramparts of Semiramisronce stood.

UNION TO CHRIST.

Union to Christ may be considered either as secret or open God's elect had a sacred union to Christ, from all eternity: for they were chosen in him before the foundation of the world; and were as early blessed in him with all spiritual blessings; grace was given to them in him, before the world began. On account of this union they were preserved in him, in time, notwithstanding the fall of Adam [for, though they fell from the image of God, they did not fall out of his favor]: they were represented in him and by him when he was crucified and slain, buried and rose again; whence they are said to be raised up together [with him], and made to sit together in heavenly places, in Christ Jesus.

Now this secret union to Christ becomes open and manifest in conversation. "I knew a man in christ," says the apostle, "above fourteen years ago," meaning himself, who was converted so many years before the time of his then writing. In the same sense are we to understand those words of the same apostle, where he says, that "Andronicus and Junia were in Christ" before him: which cannot be said of their election in Christ, and federal relation to him, which commenced together. With respect to these things, one person cannot be said to be in Christ before another: but one man may be converted before another, and so appear to be in Christ before the other does; which is what the apostle means.—*Dr. Gill.*

Many a man is led through a weak good feeling to evil. We read of Satan going about as an angel of light—It is then, when he approaches us with temptation through our kindlier feelings, and our better nature.

Sunlight is healthy, and, be assured, God-light is healthy too.

TAKE UP THE CROSS.

Every day deny yourself some satisfaction; your eyes—objects of mere curiosity; your tongue—every thing that may feed vanity, or vent enmity; the palate—dainties; the ears—and whatever corrupts the heart; the body—ease and luxury, bearing all the inconveniences of life, (for the love of God,) cold, hunger, restless nights, ill health, unwelcome news, ingratitude of friends, malice of enemies, calumnies, your own failings, lowness of spirits, the struggle in overcoming your corruptions; bearing all these with patience and resignation to the will of God. Do all this as unto God, with the greatest privacy.

Thus spake one of the best men of his day. But a greater than he, even Jesus, said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Will you do it? Or will you go away sorrowful, that the terms of deciplesship are so strict? They cannot be altered. What will you do? Decide something, decide soon, or death will decide for you!

THE GARDEN OF EDEN.

Biblical Geographers point to the Lake Ian, in North America, and now in Russian possession, as the spot where once was situated the paradise lost by the fault of Adam and Eve. Indo-European theorists locate the primitive Eden in northern Asia. It occupied all the present western part of eastern Sibera, extending from 40 deg. to 53 deg. latitude, and from 60 deg. 100 deg. longtitude. The Arctic Ocean was at that time as pleasant as the Mediteranian, with the Ural mountains as islands, was the northern boundary. On the east lay Altai and the Chinese Blue or Celestial mountains; on the south of Paropamisus, or Hindoo-Koosh; and on the west the Caucasus and the Ararat.

Both the Edens are now Russian possessions. Besides, Russian influence is preponderating in Jerusalem; and the spot in Rome assigned by archæologists as the one where Romulus was nursed by a she wolf, is Russian property, having been bought by Nicholas for the sake of excavations. By a curious coincidence, Russia owns in this way the places, most sacred in the history of our race.

DIALOGUE ON NEWSPAPERS.

"How does it happen, neighbor B., that your children have so much greater progress in their learning, and knowledge of the world, than mine. They all attend the same school, and, for aught I know, enjoy equal advantages."

"Do you take the newspapers, neighbor A.?"

"No, sir I do not take them myself, but I now and then *borrow* one, just to read.—Pray, sir, what have newspapers to do with the education of children?"

"Why, sir, they have a vast deal to do with it, I assure you. I should as soon think of keeping them from school, as to withhold from them the newspaper; it is a little school of itself. Being now every week, it attracts their attention, and they are sure to peruse it. Thus, while they are storing their minds with useful knowledge, they are at the same time acquiring the art of reading, etc. I have often been surprised that men of understanding should overlook the importance of a newspaper in a family."

"In truth, neighbor B., I frequently think I should like to take them, but I cannot well afford the expense."

"Can't afford expense! What, let me ask you, is the value of two or three dollars a year, in comparison with the pleasure and the advantage to be derived from a well conducted newspaper? As poor as I am, I would not, for fifty dollars, deprive myself of the happiness I enjoy in reading and hearing my children read and talk about what they have read in the papers. And then the reflection that they are growing up intelligent and useful members of society. O, don't mention the expense!—pay it in advance every year, and you will think no more of it."

How easy is it for you to fly up! How hard to keep down! That demon of pride was born within us, and it will not die one hour before us. It is so woven in the very warp and woof of our nature, that, till we are wrapped in our winding sheets, we shall never hear the last of it.—SPURGEON.

THE BIBLE.

To a friend, Daniel Webster once said I have read through the entire bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers, as well as for divines; and I pity the man that cannot find in it a rich supply of thought and of rules for his conduct. It fits man for life—prepares him for death.

The Christian Herald.

REV. JOSEPHUS SHACKELFORD, EDITOR.

Josephus Shackelford, Dewitt C. White, } Publishers.

MOULTON, ALA.:

FRIDAY MORNING, JULY 28, 1865.

"For none of us liveth to himself and no man dieth to himself."—Romans 14th Chap., 7th Verse.

In the utterance of this truth, the apostle only reiterated what God had already written in living characters upon every thing in the natural world. Wherever we cast our eyes, we see evidence of this great truth, that every thing in the universe of God, was made to accomplish some purpose, which the creator had in view, and each and every thing has to bear its part in the accomplishment of that purpose. "Upon every flower that sends forth its fragrance upon the air; upon every breeze that fans our cheeks; upon every rain drop that moistens the smallest sprig of grass which lifts its head in the arid desert, upon the mighty ocean that bears on its bosom the products of every land; upon the glorious king of day that warms and cheers the millions of creatures that live in his light;" upon every thing, hath God written, "none of us liveth to himself." Man, in preference to all his creatures, was endowed by his creator with faculties susceptible of the highest cultivation and with a soul destined to live forever, and in proportion, as his faculties are superior and his destiny higher, so the object of his existence is nobler, and the duties devolving upon him are greater. Man exists not, merely to gratify his animal passions and appetites, but, to honor God, and to do good to his fellow men, and to improve his own moral condition. "It is not all of life to live" only in the enjoyment of sensual pleasures; the soul of man requires something higher and more worthy to satisfy its longings. *Living*, simply, is not sufficient; it must have something *for which to live*. The beasts of the field exist, they breathe and then pass away—they have no enjoyment save that arising from the gratification of their appetites and passions. But man has a higher and nobler destiny. He is an immortal being. His soul aspires after that which this world has not the power to bestow. This life does not end his existence, here he only enters upon his being. This is but his chrysalis state; yet, here it is, in the infancy of his existence, that the principles upon which the destiny of his future life depends are implanted. His weal or woe in the world to come, is dependent upon the right use of the time and the improvement of the opportunities, which God has given him in this life. If this be true, and we presume that no one who receives the Bible as the word of God, will doubt it, how important is it, that we should live in such a manner as will most conduce to our own happiness and that of our fellow men, and to the glory of our Creator. The first great duty of this life, is to prepare for that which is to come. This should claim our first attention. "Seek first the kingdom of God and his righteousness" is the command of our Saviour. This secured, we are then better prepared to realize the true object of our existence, and the responsibilities resting upon us.

It is the duty of all men to do good, and to exert an influence that shall tend to the happiness and well-being of their fellow-men. But especially is it the duty of christians thus to live. Their Divine master, both by his precepts and example, has enjoined this upon them. Said he to his disciples: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." "All things whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." He went about doing good, relieving the distresses of the afflicted, pouring the oil of consolation into their troubled hearts; bringing joy and peace wherever he went.

It is true, that we have not the power to work miracles: yet we have the power to do good. We can administer comfort and relief to many of our fellow creatures upon whom misfortune has laid its heavy hand; we can speak words of encouragement to the dispairing and console those weighed down with grief and sorrow. We can point our erring fellow mortals to the "Lamb of God which taketh away the sins of the world," and bid them seek those treasures which are incorruptible and fadeth not away. We can warn them of their danger and exhort them to flee the wrath to come, and to accept the offers of mercy through a crucified but risen Saviour. These are some of the duties which, as christians, we are under obligations to perform. These duties, together with those which devolve upon us, as citizens and as social beings, if faithfully performed, will occupy all of our time and keep us busily engaged. We cannot, therefore, live to ourselves alone. We must live for the good of others as well as for our own good. But, again, we are dependent creatures, dependent upon God for the breath we breathe and the food we eat; dependent upon one another for various little kindnesses and offices, which serve to render our lives happy and agreeable. This dependence exists throughout all grades of society; among all classes and professions. There is a natural dependence upon one another—no one can live isolated. God did not design that we should thus live, and from the very nature of things it is impossible. Again: all men exert some influence, more or less, upon those with whom they associate, and in proportion as this this influence is good or bad, they live for the benefit or injury of their fellow men. This influence they cannot control so far as it affects others, but its character they have the power to determine. It may be for good or evil; it may be a blessing to their fellow-men, or a curse, just in accordance with the character of their own lives. If in their lives, they are governed by the principles of a pure christianity: if they take the word of God as their guide and regulate their conduct by its sublime and heavenly teachings; then will their influence be for good and will contribute to the happiness and well being of all over whom it is exerted; and even after they shall have ceased to exist in this world, their influence will still be felt and will continue to be exerted to the very latest period of time. Bunyan, Baxter, Judson, and other eminent christians that might be mentioned, consecrated their lives to the service of God. They threw the weight of their influence upon the side of religion—they labored for the good of their fellow-men. Now they are receiving the reward of their labors. Their works do follow them. They are dead and gone, but their influence has not ceased. Thousands of souls, in a coming day, will arise and call them blessed, and ascribe to them, as instruments, in the hands of God, their salvation. But on the other hand, if men are governed by selfish feelings; if they regulate their lives by the sinful maxims of the world, and seek only to enjoy the present life, regardless of their duty to God, and their fellow-men and of the future; though they may not intend it, yet they are exerting an influence over their fellow-men, which is of the most deleterious and destructive character. And that influence will continue to be exerted, even after they are dead. Tom Paine, Voltair, and others of like character, while they lived, did all they could to poison the minds of men against the christian religion. They spoke against it: they wrote against it, and thousands were carried away by their sophistical arguments. But their influence ceased not when they died. Its baneful effects are seen even in our own day. There are many now living, whose skeptical notions have been formed, from reading the writings of these men. And in the last day, thousands of souls will vent their curses upon them, and will ascribe to them and their influence, the cause of their damnation.

If the weal or woe of those with whom we associate depend to a great extent upon the character of our lives and the influence which we are exerting, how important is it, that we be careful of the manner in which we live, and of the influence which we exert. As christians, let us live consistently with our profession. Let us remember that we are to live for the good of others and not simply for our own good—that none of us can live to himself. Christianity teaches us a higher and holier principle than this. It teaches us "that we are not our own, but that we are bought with a price, even the priceless blood of Jesus Christ," "and that henceforth we should not live unto ourselves, but unto him who died for us and rose again." To live for Christ, is to live for God; to live for heaven, to live for the good of our fellow-beings. Christ commands us to do good and to advance his cause in the world. To do this, we must labor diligently; we must ever have the cause of God nearest our hearts; we must live only for the glory of God and the happiness of our fellow-men. Let us remember that we are resposible for every moment that is given us. Let us not squander this precious boon: Let us not spend this life, in an idle, dreamless existence, forgetful of our duties, forgetful of our responsibilities to God and of a coming judgment. But let us employ it in benefitting our race; in preparing ourselves for the spirit Land and in honoring our Heavenly Father. If we do this, we will be respected and honored in this life, and the world will be better for having lived in it. And when we die, we will leave an influence behind us that will bear testimony that we have lived unto the Lord, and that we died unto the Lord; and we shall reap a great and glorious reward, in that land where the rainbow of peace never fades, and where the sun of Righteousness shines forth in all his brilliancy; where all the redeemed of the Lord will join in one universal song of praise to the Lamb of God, whose blood has purified and cleansed them from all sin and made them fit for the paradise of God.

SECULAR.

PROCLAMATION OF James Johnson, Provisional Governor.

To the people of Georgia:

WHEREAS, By the Proclamation of Andrew Johnson, President of the United States, dated the 17th of June, 1865, I have been appointed Provisional Governor of the State of Georgia, with instructions to prescribe at the earliest practicable period such rules and regulations as may be necessary and proper for convening a Convention of the people, to be composed of delegates to be chosen by that portion of the people who are loyal to the United States, and no others, and also with all the powers necessary and proper to enable such loyal people of said State to restore to its constitutional relations to the Federal Government, and to present such a form of State Government as will entitle the State to the guarantee of the United States therefor, and its people to the protection of the United States against invasion, insurrection and domestic violence.

Now, therefore, I, James Johnson, Provisional Governor of the State of Georgia, as aforesaid, do by virtue of the power in me vested aforesaid, proclaim and declare—

1st. That an election for delegates to a Convention will be held on the first Wednesday in October, A. D. 1866, at the different precincts at which elections are directed and authorized by law to be held for members of the Legislature.

2d. That the thirty-seven counties in the State, which, by law in force prior to the first of January, 1861, were entitled to two members of the House of Representatives, shall be authorized and entitled to elect each three delegates; and that the remaining counties shall each be authorized and entitled to elect two delegates to said Convention.

3d. That no person at such election shall be qualified an elector, or shall be eligible as a member of such Convention, unless he shall have previously thereto taken and subscribed to the oath of amnesty, as set forth in the President's Proclamation of May 29th, A. D. 1865, and is a voter qualified and prescribed by the Constitution and laws of the State of Georgia, in force immediately before the 19th of January, A. D. 1861, the date of the so-called ordinance of secession.

4th. That any two free holders qualified to vote at such election as aforesaid, may act as managers of the election at each of the precincts as aforesaid; and that in managing and superintending such election, they shall be governed by and proceed under the laws of the State regulating and prescribing the election of members of the Legislature prior to the first of January, 1861; Provided, That each of said managers, before entering on the duties prescribed, shall swear the other truly and faithfully to superintend and make return of said election, according to law as aforesaid and the requirements of the Proclamation.

5th. That the delegation who shall be elected as aforesaid shall assemble in Convention at the city of Milledgeville, at 12 o'clock, meridian, on the fourth Wednesday in October, A. D., 1865.

And whereas, the rebellion which has been waged by a portion of the people against the Government of the United States has, in its revolutionary progress, deprived the people of the State of all civil government; and whereas, they must remain without civil officers and the administration of civil law until a State Government shall have been organized by the Convention called as aforesaid; and whereas, it is necessary in the meantime that domestic tranquility be ensured, and that the loyal people be protected in all their rights of person and property; I do further proclaim and declare,

First—That no individual by virtue of his own authority shall inflict corporal punishment on any person for any real or supposed injury, whether such injury relate to person or property, and that in all such cases redress must be sought form and given by such military authority as may be invested with jurisdicton over the cases.

Second—That slavery is extinct, and involuntary servitude no longer exists. Hence no person shall have control of the labor of another, other than such control as may result from indenture, the relation of parent and child, guardian and ward, and the contract of hiring, freely and fairly made and that for a breach of duty on the part of any one standing on these relations, the military authority will administer, in summary manner, adequate and proper relief under the laws of the land.

Third—That all riotous or tumultuous assemblages of the people, and also all assemblages for unlawful purposes and unlawful objects, will be dispersed; and to this end, if necessary, the military power of the United States will be invoked.

Fourth—That the idea, if any such is entertained, that private property will be distributed or parcelled out, is not only delusive but dangerous and mischievous; and if any attempt should be made by any person or persons to effect such an object by violence or unlawful means, it will only secure to him or them speedy and merited punishment.

Fifth—To the end that the people may qualify themselves as voters, it will doubtless be the pleasure of the commissioned officers in the service of the United States to have the oath of amnesty administered under the rules and regulations prescribed by the Secretary of State of the United States; and in this work I most earnestly desire and solicit the cheerful co-operation of the people, so that Georgia may speedily be delivered of military rule, that she may once again regulate her own domestic affairs, again enjoy the blessings of civil government, and be heard and felt by her Senators and Representatives in the councils of the nation.

Done at Milledgeville, the Capitol of the State, on this, the 13th day of July, in the year of our Lord, 1865, and the eighty-ninth year of American Independence.

JAMES JOHNSON,
Provisional Governor of Georgia.

By the Governor:
H. BRISCOE, Secretary.

CIRCULAR.

HD. QRS. DISTRICT NORTHERN ALA., HUNTSVILLE, ALA., July 17, 1865.

Until otherwise provided for by State Laws the following Rules will govern the Freedmen in this District:

The Freedmen will not be permitted to live in idleness. All are required to find employment sufficient for a decent support or report to the Contraband Camp and be put to work. Those found unemployed, will be arrested and set to work on fortifications, or such other work for the Government, as the Provost Marshal may direct. Those employed on plantations will be required to faithfully perform the labor for which they have contracted.

All contracts with Freedmen will be made in writing, witnessed by a friend of the Freedman, and by such person as the employer may select. The colored citizen will be entitled to proper compensation, and the contracts will be subject to examination by such Military Officers as may be appointed for that purpose by the General commanding the District.

If the contract is for a certain term of service, not to exceed the time necessary for raising a crop of cotton and preparing it for the market, and not to exceed ten (10) months, the parties contracting will be held to their agreements for the term specified in the contracts. Either party will be liable for a breach of the contract by arrest and trial before a Provost Marshal or Military Commission. The laborer, to such punishment as would be awarded by a Garrison Court Martial, to be returned to his employer after the sentence has been carried out. The property of the employer will be liable to seizure on failure to compensate the laborer for his services.

No Freedman will be detained or held to labor by any person who has not previously made with him or her a contract for services such as is herein pointed out.

Freedmen, who have worked on abandoned plantations, or who have been permitted to work for planters who have staid at home, will not now the crops are ready to be gathered, be turned off, without fair compensation, which will be judged by the Officer appointed to examine contracts.

By Command of
Bvt. Maj. Gen R. S. GRANGER.
Official: H. D. WILLIAMS, Capt & A. A. G.

Gov. Parsons, no doubt, reached Montgomery on Monday last, and at once entered upon the discharge of the duties of his office. He will appoint State officials to assist in administering its affairs, Judges of Supreme and Circuit Courts, Chancellors, then county officers, &c. We hope, in our next, to be able to lay his Proclamation before the readers of The Advocate. It is a document anxiously looked for by the public.—*Huntsville Advocate.*

GONE TO MEXICO.

The following Confederate officers have left San Antonio, Texas, for Mexico: Gens. E. Kirby Smith, Magruder, Shelby, J. G. Walker and W. H. Preston, with about 300 men, well armed and provisioned for six months. Also, Govs. Allen and Moore of Louisiana.

The following is an extract, says the Metropolitan Record, which we have been permitted to copy from a letter the writer of which is in every respect trustworthy:

"Mrs. Davis writes to a relative in Philadelphia denying positively that her husband was arrayed in her clothes; he had his own dressing gown on when he was captured—he was sick at the time."

ALABAMA APPOINTMENTS.—Francis W. Kellogg has been appointed Collector of the Internal Revenue for the 1st district of Alabama, Dr. James Burney for the 2d, Edmund LaCroix assessor for the 2d district, Richard S. Watkins for the 3rd district.

Wm. Miller has been appointed Receiver of Public Moneys for the district of lands subject to be sold at Montgomery Alabama.

The Postmaster General has notified Provisional Governors that the postal service will be resumed on all lines of railroads in the South as soon as they respectively certify the roads are in a proper condition for the purpose.

The first Baptist Church in Nashville, heretofore used as a hospital, has been restored to the congregation—Dr. Howell pastor.

A cotton speculator named Dacus was murdered in the swamp near Grenada, Miss., not long since, and robbed of much money.

Goods are now shipped by railroad from Nashville to Macon, Geo.

Gov. John Letcher of Va. has been released by the President on parole.

Religious Miscellany.

THE DEAD.

The blessed dead! how free from stain is our love for them. The earthly taint of our affections is buried with that which was corruptible, and the divine flame in its purity illumines our breasts. We have now no fear of losing them. They are fixed for us eternally in the mansions prepared for our reunion. We shall find them waiting for us, in their garments of beauty. Our hearts are sanctified by their words which we remember. How joyous have they become by the undying fountains of pleasure. How tenderly they look down upon us, and how closely they surround our being. How earnestly they rebuke the evil of our lives.

Let men talk pleasantly of the dead as those who no longer suffer and are tried—as those who pursue no longer the fleeting, but have grasped and secured the real. With them the fear and the longing, the hope and the terror, and the pain, are all passed; the fruition of life has begun. How unkind, that when we put away their bodies, we should cease the utterance of their names. The tender-hearted dead—who so struggled in the parting from us! why should we speak of them in awe and remember them only with sighing? very dear were they when hand clasped in hand, and heart responded to heart. Why are they less dear when they have grown worthy a higher love than ours, and their perfected souls might receive even our admiration? By the hearth side, and by the grave-side, in solitude and amid the multitude, think cheerfully and speak lovely of the dead.

Is Religion Beautiful?

Always! In the child, the maiden, with the wife, mother, religion shines a holy benignant beauty of its own which nothing on earth can mar. Never yet was the female character complete without the steady faith of piety. Beauty, wealth, and intellect! they are all pit falls, dark in the brightest day, unless religion throws her divine beams around them to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, wealth or poverty. We never enter the sick chamber of the good, but soft music seems to be afloat on the air, and the burthen of their song is, "Lo! peace is here."

Could we look into thousands of families to-day, where discontent sits fighting sullenly with life, we should find the cause of unhappiness, want of religion in woman.

And in felons' cells—in places of crime, misery, destitution, ignorance—we should behold in all its most horrible deformity, the fruit of irreligion in women.

Oh, religion! benignant majesty, high on thy throne thou sittest, glorious and exalted. Not above the clouds, for earth clouds come never between thee and the truly pious soul—not beneath the clouds, for above thee is Heaven, opening through a broad vista of exceeding beauty.

Its gates shine in the splendor of jasper and precious stones, while with dewy light that neither flashes nor blazes, but steadily proceeds from the throne of God. Its towers bathed in refulgent glory ten times the brightness of ten thousand suns, yet soft undazling to the eye.

And there religion points. Art thou weary? It whispers, "rest—up there—forever." Art thou sorrowing? "eternal joy." Art thou weighed down with unmerited ignominy? "kings and priests in that holy home." Art thou poor? "the very street before thy mansion shall be gold." Art thou friendless? "the angels shall be thy companions, and God thy Friend and Father."

Is religion beautiful? We answer, all is desolation and deformity where religion is not.

THE MADNESS OF SKEPTICISM.

When men swing from their moorings in the Word of God, no error is too gross for their acceptance, no folly too great for their action. Apostates from Christianity uniformly outdo their fellow infidels. It was so in the late infidel convention in Nashville, in which the maddest of all mad utterances of the occasion were from the lips of a *quandam* preacher. He it was who prefaced a series of resolutions with the following:

"*Resolved*, That creators are accountable to the created; causes to effects, parents to children, gods to men!

The Shadows of Childhood.

God bless the little children! We like their bright eyes, their happy faces, their winning ways, their rosy dreams! Nothing seems to weigh their buoyant spirits long; misfortune may fall to their lot, but the shadows it casts upon their life-path are fleeting as the clouds that come and go in an April sky. Their future may, perchance, appear dark to others, but to their fearless gaze it looms up brilliant and beautiful as the walls of a fairy palace. There is no tear which a mother's gentle hand cannot wipe away, no wound that a mother's kiss cannot heal, no anguish which the sweet murmuring of her soft, low voice cannot soothe. The warm, generous impulses of their nature have not been fettered and cramped by the cold formalities of the world; they have not yet learned to veil a hollow heart with false smiles, or hide the basest purposes beneath honeyed words. Neither are they constantly on the alert to search out our faults and foibles with Argus eye; on the contrary, they exercise that blessed charity which "thinketh no evil."

☞Every eye loves beauty, and there is no countenance not blushed or deformed through guilt, that may not—indeed, does not—brighten and gladden some devoted soul.

If you want an ignoramus to respect you, "dress to death," and wear watch seals about the size of a brickbat.

PROSPECTUS OF
THE CHRISTIAN HERALD,
A WEEKLY NEWSPAPER,
Devoted to the Dissemination of Baptist Principles and Religious Truth.

SHACKELFORD & WHITE,
PUBLISHERS.

Rev. Josephus Shackelford, Editor.

The undersigned have commenced the publication of a weekly newspaper, in the town of Moulton, Alabama, under the above title, to be devoted to the dissemination of religious truth. It will be a Baptist paper, and will advocate Baptist principles and doctrines; but at the same time it will be the object of the editor, to make the *Herald* an acceptable visitor to every christian family and such a paper as will be read with profit by all classes. Its columns will be open to the discussion of the doctrines of the Bible, but all bitter and unchristian controversy will not be admitted. We wish not to stir up strife. We will calmly and in a christian manner advocate our own peculiar doctrines, and will require that our correspondents do the same. There are Baptists enough in North Alabama to sustain a denominational newspaper. We appeal to them to help us in this enterprise. Let every Baptist do his duty; not only subscribe yourself, but get others to do so too.

While our main design is to make the *Herald* acceptable to Baptists, yet we do not wish it to circulate among them alone. We desire to make it such a paper, as will be read with pleasure by the people generally. Hence we design it shall give the current news of the day; the state of the markets, &c. A portion of its columns will be devoted to the subjects of Agriculture, Education, Temperance and General Literature. In short, everything that will be of interest to the people and that will be suitable for a Religious Journal, will find a place in its columns, except politics, with which we shall have nothing to do.

The terms of subscription are $3 per year, *invariably in advance.* All who wish to subscribe will please send us their names, post-office, county and state, with the money, and the paper will be punctually sent to them.

SHACKELFORD & WHITE,
Publishers.

Moulton, Ala., July 7, 1865.

MOULTON MALE
SCHOOL.

THE Fall Session of this school will commence on Monday, the 24th day of July, 1865, under the care of L. G. JOHNSON, former assistant to Prof. W. F. Freeman. Tuition $8, $10, $12½, and $15 per session of five months—specie basis. But any currency will be taken at exchange value, or produce at market value.

July 21st, 1865. tf

The Christian Herald.

Rev. Jos. Shackelford, Editor.

MOULTON, FRIDAY, JULY 28, 1865.

FUNERAL NOTICE.

The Rev. S. F. Petway will preach the Funeral Sermon of Leonidas White, son of Nelson H. & Mary B. White, at the Methodist Church, in Moulton, on the first Sabbath in August next.

Special Agents for the Herald.

The following gentlemen are requested to act as our agents, and are authorized to receive and receipt for subscriptions:

A. D. Simmons,	Courtland,	Ala.
Rev. J. Gunn,	Decatur,	"
F. M. Windes,	Tuscumbia,	"
John Orr,	Danville,	"
Rev. E. Strode,	Huntsville,	"
" W. W. Wilhite,	Morgan county,	"
" M. A. Verser,	" "	"
L. D. Massengale,	Lawrence county	"
W. W. Peerson,	Russelville,	"
P. W. McVay,	Mt. Hope,	"
Hon. C. Womble,	Frankfort,	"
Rev. Wm. Leigh,	Florence,	"

THE MUSCLE SHOALS BAPTIST ASSOCIATION.

The next session of this body will be held with the *Hopewell Church*, two and a half miles east of Danville, Morgan county, Ala., commencing on Friday before the 1st Sabbath in October. The following brethren were appointed to preach the introductory sermon and write the circular letter, viz: Rev. Jos. Shackelford, Introductory; Rev. W. W. Wilhite, Alternate. Rev. J. C. Roberts, to write the Circular Letter. In our next number we will publish a synopsis of the minutes of the last association, for the benefit of the Churches, as the minutes of the last session have not been published.

THE CROPS.

The crops in this section of North Alabama, so far as we are able to learn, are not very good. The severe drought in June, injured the early corn very much. We have had two good rains within this immediate vicinity this month, but there are some portions of this county that have not been visited by a good rain in two months. We are needing rain at this time very much. The corn crop will be short, but enough will be raised to supply the wants of the country. The wheat crop, so far as we can learn, is also short. We have heard of wheat selling at $1.25, per bushel. The cotton crop is so small that we hardly think it worth mentioning. We do not think that there is 500 acres of land planted in cotton in Lawrence county.

To the Churches of the Muscle Shoals Association.

Most of the Churches of this Association will elect their delegates next month, and we think it a very good time to call their attention to the importance of having a full delegation. It will be remembered, brethren, that although we have never failed having a meeting of the Association, during the war, yet the delegation, generally, was very small. Let every Church send up a full delegation, and let the brethren who agree to go, be certain to go. Do not let any little business keep you away. Remember that the business of the Lord's house is to be attended to before your own.

Let us have a full Association, and let every brother come up with a determination to aid all that is in his power, to advance the cause of Christ in this part of his moral vineyard.

To the Churches of the Muscle Shoals Association.

At the request of the Chairman, the Executive Committee of the Muscle Shoals Association, met at the Court House, in Moulton, Ala., on the 21st of July, 1865, and after deliberation, unanimously agreed, that the pledges made by the Churches of the Muscle Shoals Association, at its last session, was to be in Confederate money, and will not now be expected to be paid in sound funds: but we would earnestly request of the Churches to take into consideration the disorganized and lukewarm condition of most of the Churches in our bounds, and take such steps as are necessary to resume our former position in our great Missionary enterprise. We, therefore, recommend and request the Churches to instruct their delegates what amounts they are willing to pledge for the next year, that the Board may have some datas to base their action upon.

All of which is respectfull submitted:

C. GIBSON, Chairman.

☞ Thomas Mason has been appointed District Tax Commissioner for the State of Alabama.

☞ We direct attention to the advertisement of Messrs. Burke & Jones, merchants, in to-day's paper.

☞ Please read the card of Mrs. Reed, manufacturer of Saddles, Bridles, Harness, &c., on our fourth page.

BAPTIST FEMALE INSTITUTE.

The Trustees of the Baptist Female Institute, are requested to meet at the office of *The Christian Herald*, in this place, on Wednesday the 21 day of August, 1865, at 11 o'clock, forenoon. The names of the members of the Board will be seen in the minutes of the Association, found in to-day's paper.

THO'S M. PETERS,
President of Board.

☞ The Proclamation of James Johnson, Provisional Governor of Georgia, will be found in to-day's paper. We call the attention of our readers to it as an important document, indicating the course that will be pursued by the Provisional Governor of this State and other Southern States.

CORRESPONDENCE.

Lawrence county, Alabama,
July 25th, 1865.

Bro. Shackelford:

I will give the readers of the Herald a brief account of the Protracted Meeting at Liberty, which commenced on Saturday preceding the 3rd Sabbath in July. The Church invited several ministering Brethren to meet with her on the occasion, but from causes unknown to us, but few attended. Brethren Spain and Windes were in attendance, whose efforts, in connexion with that of the Church, were sanctified and blessed in the conversion of twelve precious, immortal souls. To God be all the glory. Others were deeply concerned upon the subject of their soul's eternal interest. There was six added to the Church, and the Church was much revived, and we humbly trust that there is in reservation a bright future for old Liberty.

Our Pedo-Baptist Brethren came in during the meeting and rendered valuable services.

Hoping the Herald will be sustained and liberally patronized, I remain your Brother in Christ.

L. D. MASSENGALE.

FARMERS AND HOUSEKEEPERS.

Use plenty of gravy.—Dr. Dixon, in a late number of the Scalpel, in an article on "Diet," assuming the position that "the use of oil would decrease the victims of consumption nine-tenths, and that this is the whole secret of the use of cod-liver oil," quotes the following summary of observations on this subject, made by Dr. Hooker:

1. Of all the persons between the ages fifteen and twenty-two years, more than one fifth eat no fat meat.

2. Of persons at the age of forty-five, all, excepting less than one in fifty, habitually use fat meat.

3. Of persons who, between the ages of fifteen and twenty-two, avoid fat meat, a few acquire an appetite for it, and live to a good old age, while the greater portion die with phthisis before thirty-five.

4. Of persons dying with phthisis, between the ages of twelve and forty-five, nine-tenths, at least, have never used fat meat.

Most individuals who avoid fat meat, also use little butter or oily gravies; though many compensate for this want in part at least, by a free use of those articles, and also milk, eggs, and saccharine substances. But they constitute an imperfect substitute for fat meat, without which sooner or later, the body is almost sure to show the effects of deficient calorification.

SOUR MILK.

A chemical explanation why milk suddenly becomes sour during thunder:

Three theories have been advanced to explain the cause of milk becoming sour under the circumstances alluded to above. By the first—probably the right one—it is held the change in milk from sweet to sour is attributable to the sultry condition of the weather, which, in such cases is unusually favorable to fermentation, and the production of lactic acid. By the second, ozone, which is formed in the atmosphere during lightning, is held to be the acidulous agent which changes the character of the milk; and by the third, the vibrations of the earth and air, caused by the thunder, are considered sufficient to agitate the molecules of the milk, so as to change their relations, and produce lactic acid.

WEATHER SIGNS.

The British Board of Trade have deemed the following "signs" reliable enough to warrant their publication for the benefit of mariners:

A bright yellow sky in the evening indicates wind; a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening—an unfavorable one in the morning. The clouds are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fine; if the edges are hard, sharp and definite, it will be foul. Generally speaking, any deep, unusual lines betoken wind or rain, while the more quiet and delicate tints bespeak fair weather.

Cure for In-growing Nails.

It is stated that cauterization by hot tallow is an immediate cure for ingrowing nails. Put a small piece of tallow in a spoon, and heat it over a lamp until it becomes very hot, and drop two or three drops between the nail and granulations. The effect is almost magical. Pain and tenderness are at once relieved, and in a few days the granulations all go, leaving the diseased parts dry, and destitute of all feeling, and the edge of the nail exposed, so as to admit of being pared away without any inconvenience. The operation causes little if any pain, if the tallow is properly heated.

VALUABLE HINTS.

The leaves of the elder, if strewed among corn and other grain, when it is put in the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bed-bugs and magots. Insects never touch elder bushes. The leaves of elder scattered over cabbages, cucumbers, squashes, and other plants subject to the ravages of insects, effectually shield them. The plum and other fruits may be saved by placing on the branches and among them bunches of the leaves.

Cure for Hog Cholera.—In the morning, take a gill of tar and grease, (melted lard)—throw the hog on his back and patiently pour the mixture down his throat. In the evening, take a pint of water containing as much pulverized charcoal as can be conveniently stirred into it without destroying its fluidity, and drench as above, following this dose immediately with a spoonful of spirits of turpentine. Repeat this treatment daily until the hog shows signs of recovery.

Three days will generally be sufficient.

BY TELEGRAPH.

New York, July 21.—The Herald's Washington special says: In an interview between Adjutant Gen. Strother, of Va., and the President, the latter stated he had heard a variety of opinions upon this subject of reconstruction in the State, and many were adverse to Gov. Pierpont and his policy. Nevertheless, he was firmly disposed to believe in Gov. Pierpont and his course, and to render all the assistance he might require in the discharge of his important duties, and he had no doubt the Governor would not only justify the confidence of the Executive but likewise that of the people of Virginia, over whom he was called to rule.

Statements in regard to pardons granted from day to day are not strictly correct. The names published are those of persons who have been passed through the Attorney General's office, and their papers prepared; but a large proportion are not being acted upon by the President. They will eventually receive a solution, but are not yet out of the woods. The President is not disposed to grant pardons by wholesale.

The South Carolina delegation is still here concluding arrangements for the reconstruction of that State. Gov. Perry has prepared and forwarded to his State a proclamation calling a convention to revise the Constitution. Delegates are to be elected on the 1st Monday and the convention will meet on the 3rd Monday in November next.

The Herald's Richmond correspondent says the election in Richmond on Tuesday last resulted in the success of the candidates nominated by the secessionists who are not suspected of any love for or loyalty to the National Government. The voting, it is said, has been done principally by paroled soldiers of Lee's army. It may be added that the election of to-day has been controlled by such men as composed the committee sent to President Johnson to induce him to withdraw and nullify the $20,000 exemption in the memorable proclamation.

The Tribune's Washington special says: Statements in the Tribune some days ago that Jeff Davis will probably be tried by the Military Commission, received confirmation daily. A prominent Senator asserts that it is positively determined to try the arch traitor by Military Commission.

MISSISSIPPI.

Gov. Sharkey has appointed all the old county officers who were in office on the 22d day of May last, requiring them to take the amnesty oath, and reserving the right to remove any one who is not loyal to the United States. "But no one can hold any of these county offices who is exempted in the President's proclamation from the benefits of the amnesty, unless first specially pardoned by the President." The election for Delegates to the State Convention is set for the 7th of August, and the Delegates are to meet in Jackson on the 14th of August.

Gov. Sharkey is one among the ablest lawyers in the South, as also one of the purest and most patriotic of her public men. In his circular to the people of the State he thus tells them what is their legal condition and that of the negroes, resulting from the war, which we ask our people to ponder.

[We omit the circular for want of space, but the same views are embraced in the Proclamation of Gov. Johnson, of Ga.]

The old Virginia banks are in progress of liquidation, and their notes will be worth about 25 cents on the dollar.

President Johnson has released 43,491 Confederate officers and soldiers from the Northern prisons.

The following law, passed by Congress in 1864, regulating the practice in the U. S. Courts, it is important at this time for our people to know:

Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, That in the Courts of the United States there shall be no exclusion of any witness on account of color.

NOTICE!

All persons indebted to the undersigned for subscription to the Moulton Democrat, advertisements or job work, for the years 1863 and 1864, and part of 1865, are requested to settle. The amounts are small, and much needed just now.

D. C. WHITE.

July 28, 1865.

The Test Oath for Office Holders.

Those in the insurrectionary States who are seeking office under the Government, are not perhaps aware of the provisions of the following act of Congress. The test oath is such that few, we imagine, can take it with a clear conscience:

Be it enacted, &c., that hereafter every person elected or appointed to any office of honor or profit under the Government of the U. States, either in the civil, military or naval departments of the public service, excepting the President of the United States, shall, before entering upon the duties of such office, and before being entitled to the salary or other emoluments thereof, take and subscribe the following oath or affirmation:

I, ——— ———, do solemnly swear (or affirm) that I have never voluntarily borne arms against the United States since I have been a citizen thereof; that I have voluntarily given no aid, countenance, counsel or encouragement to persons engaged in armed hostility thereto; that I have neither sought nor accepted nor attempted to exercise the functions of any office whatever, under any authority, or pretended authority in hostility to the United States; that I have not yielded a voluntary support to any pretended Government, authority, power or constitution within the United States, hostile or inimical thereto. And I do further swear (or affirm) that to the best of my knowledge and ability I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion. So help me God.

And any person who shall falsely take the said oath shall be guilty of perjury, and on conviction, in addition to the other penalty now prescribed for that offence, shall be deprived of his office, and rendered incapable forever after of holding any office or place under the U. States.

Approved July 2, 1862.

"Doesticks" is editing a paper in Atlanta, Georgia.

Hymenial.

Married on the 23rd inst., at the residence of Col. Isaac N. Owen, in Moulton, by the Rev. Jos. Shackelford, Mr. A. J. Harris to Miss Perkins Owen, all of Lawrence county.

"Be their path with roses strown,
And all their hours to care unknown;
Sorrow cloud their pathway never,
Happiness be theirs forever."

Married, on the 23rd inst., at the residence of John Heflin, near Moulton, by the Hon. C. Gibson, Mr. Wm. A. Pickens to Mrs. Sarah E. Key, all of Lawrence county.

Married on the 20th ult., at the residence of J. G. Dilleshaw, by the Rev. J. C. Roberts, Mr. Nelson T. Flannegan to Miss Charlotte L. Dilleshaw, all of Lawrence county.

COMMERCIAL.

NASHVILLE MARKETS.

Nashville, July 21.

Bagging 30c for good; Bale rope 12c per lb.; Bacon hams plain 25a28c; Hog round 20c; Candles, tallow, 18c; Star 22c, per lb; Coffee, prime Rio, 33c; Flour, superfine, $7.50; extra $8.50a$9; choice family in good demand at $9a$11; Lard, in tierces, 24c; in keg, 28c; molasses, $1.20a$1.40; Meal, $1.50 per bushel; Nails, 6½a7c; Salt, 7 bushels in a barrel, $5.00; by the hundred barrels, delivered; Sugars, N. O. in hbds, 16½a17½c; in bbls, 17½a18½c; Tobacco, manufactured, 75ca $1.75.

NEW YORK MARKETS.

New York, July 21.

Cotton dull at 48a49c.

Flour 5c better on common grades and 10a15c better on good qualities—extra, $6.30a$6.50; round hoop Ohio, $7.10a $7.15.

Wheat dull and heavy for spring, and 3a 5c better for winter—Michigan Club, $1.35a$1.40; Racine Spring, $1.30; Winter red, $1.60a$1.62; Rye quiet and firm; Corn 1c lower; Oats 1a2c lower.

Pork excited and higher—$31.75a$32 for new mess; $27.50a$28 for '64.

Lard steady at 17½a23c.

Whisky steady at $2.10.

Petroleum quiet and nominal—crude, 32; refined, 52.

CINCINNATI MARKETS.

Cincinnati, July 21.

Flour, especially the lower grades, in active demand and prices have advanced materially, and to-day fair to good cannot be bought at less than $7a$7.50; fancy brands at 25c higher, and may be quoted at $7.50a$8.

Wheat firmer—prime red, $1.62; Corn dull at 68a70c; there is no demand for shelled oats; Rye 79a80c.

Whisky firm at $2.07.

Provisions quiet and unchanged; mess pork, $28.50; bulk meats 16a17c; hams; 25c.

Lard firm, and sales at 22c for prime.

Financial.

Nashville Currency Table.

CORRECTED WEEKLY.

	BUYING.
Bank of Tennessee	20
Planters' Bank	50@52
Union Bank	58@60
Bank of Chattanooga	15
Bank of Commerce	35
Bank of Knoxville	25
Bank of Memphis	10
Bank of Middle Tennessee	70
Bank of Paris	20
Bank of the Union	par
Bank of West Tennessee	15
Buck's Bank	par
City Bank	40
Commercial Bank	40
Merchants' Bank	32
Northern Bank of Tennessee	40
Ocoee Bank	25
Bank of Shelbyville	70
Southern Bank	10
Traders' Bank	25
Alabama	15
South Carolina	15
Georgia	10@40
North Carolina	15
Virginia	15
Louisiana	50@75
Gold ..... 138 buying	142 selling
Silver ..... 128 "	135 "
Vouchers	3 dis
Louisville and Nashville Railroad Scrip	60

Exchange—Buying, ¼ per cent dis. and par; selling, 1-10a¼ prem.

IMPORTANT DOCUMENT.

Amnesty Proclamation of President Johnson.

BY THE PRESIDENT OF THE UNITED STATES—A PROCLAMATION.

Whereas the President of the United States, on the 8th day of December, A. D., eighteen hundred and sixty-three, and on the 26th day of March, A. D., eighteen hundred and sixty-four, did, with the object to suppress the existing rebellion, to induce all persons to return to their loyalty, and to restore the authority of the United States, issue proclamations offering amnesty and pardon to certain persons who had directly and by implication participated in the said rebellion; and whereas many persons who had so engaged in said rebellion, have, since the issuance of said proclamations, failed or neglected to take the benefits offered thereby; and whereas many persons who have been justly deprived of all claim to amnesty and pardon thereunder, by reason of their participation directly or by implication in said rebellion, and continued hostility to the Government of the United States since the date of said proclamations, now desire to apply for and obtain amnesty and pardon:

To the end, therefore, that the authority of the Government of the United States may be restored, and that peace, order and freedom may be established, I, Andrew Johnson, President of the United States, do proclaim and declare that I hereby grant to all persons who have directly or indirectly, participated in the existing rebellion, except as hereinafter excepted, amnesty and pardon with restoration of all rights of property, except as to slaves, and except in cases where legal proceedings, under the laws of the United States providing for the confiscation of property of persons engaged in rebellion, have been instituted; but upon the condition, nevertheless, that every such person shall take and subscribe the following oath (or affirmation,) and thenceforward keep and maintain said oath inviolate; and which oath shall be registered for permanent preservation, and shall be of the tenor and effect following, to-wit:

"I, ——— ———, do solemnly swear (or affirm,) in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States, and the union of the States thereunder; that I will, in like manner, abide by, and faithfully support all laws and proclamations which have been made during the existing rebellion with reference to the emancipation of slaves. So help me God."

The following classes of persons are excepted from the benefits of this proclamation:

1st. All who are or shall have been pretended civil or diplomatic officers or otherwise domestic or foreign agents of the pretended Confederate Government.

2d. All who left judicial stations under the United States to aid the rebellion.

3rd. All who shall have been military or naval officers of said pretended Confederate Government above the rank of colonel in the army or lieutenant in the navy.

4th. All who left seats in the Congress of the United States to aid the rebellion.

5th. All who resigned or tendered resignations of their commissions in the army or navy of the United States, to evade duty in resisting the rebellion.

6th. All who have engaged in any way in treating otherwise than lawfully as prisoners of war, persons found in the United States service as officers, soldiers, seamen, or in other capacities.

7th. All persons who have been or are absentees from the United States for the purpose of aiding the rebellion.

8th. All military and naval officers in the rebel service who were educated by the Government in the Military academy at West Point or the United States Naval academy.

9th. All persons who held the pretended offices of Governors of States in insurrection against the United States.

10th. All persons who left their homes within the jurisdiction and protection of the United States, and passed beyond the Federal military lines into the pretended Confederate States for the purpose of aiding the rebellion.

11th. All persons who have been engaged in the destruction of the commerce of the United States upon the high seas, and all persons who have made raids into the United States from Canada, or been engaged in destroying the commerce of the United States upon the lakes and rivers that separate the British provinces from the United States.

12th. All persons who, at the time when they seek to obtain the benefits hereof by taking the oath herein prescribed, are in military, naval, or civil confinement, or custody, or under bonds of the civil, military or naval authorities, or agents of the United States, as prisoners of war, or persons detained for offences of any kind, either before or after conviction.

13th. All persent who have voluntarily participated in said rebellion, and the estimated value of whose taxable property is over twenty thousand dollars.

14th. All persons who have taken the oath of amnesty as prescribed in the President's proclamation of December 8th, A. D., 1863, or an oath of allegiance to the Government of the United States since the date of said proclamation, and who thenceforward have not kept and maintained the same inviolate.

PROVIDED, That special application may be made to the President for pardon by any person belonging to the excepted classes; and such pardon will be liberally extended as may be consistent with the facts of the case and the peace and dignity of the United States.

The Secretary of State will establish rules and regulations for administering and recording said amnesty oath, so as to insure its benefit to the people, and guard the Government against fraud.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington, the twenty-ninth day of May, in the year of our Lord one thousand eight hundred and sixty-five, and of the Independence of the United States the eighty-ninth.

Andrew Johnson.

By the President:
W. H. Seward, Secretary of State.

ADMINISTRATOR'S NOTICE.

Letters of administration upon the estate of James H. Bashaw, dec'd, having been granted to the undersigned, on the 20th day of March, 1865, by the Hon. Wm. H. Campbell, Judge of the Probate Court of Morgan county, Alabama; Notice is hereby given, that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

WM. S. TURRENTINE, WM. RHOADS, } Adm'rs.

1—6w—pr's fee $5.25.

Executor's Notice.

The State of Alabama,
Franklin County —rs.

Letters Testamentary on the last Will and Testament of John Carlock, deceased, having been granted to the undersigned, on the 8th day of April, 1865, by the Honorable Charles Womble, Judge of the Probate Court of said county, Notice is hereby given, that all persons having claims against said estate, will be required to present the same, within the time allowed by law, or that the same will be barred.

James W. Alexander, Executor.

6w—printer's fee $5 25

Administrator's Notice.

Letters of administration upon the estate of Wm. L. Bradley, deceased, having been granted to the undersigned, on the 14th day of February, 1865, by the Hon. Charles Womble, Judge of the Probate Court of Franklin county, Ala., Notice is hereby given, that all persons having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred; and all persons indebted to said estate are required to come forward and make immediate payment. John Weatherford, Adm'r.

6w—printer's fee $5.25

Administrator's Notice.

Letters of administration upon the Estate of Azariah Cobb, deceased, having been granted to the undersigned, on the 10th day of March, 1865, by the Hon. Charles Womble, Judge of the Probate Court of Franklin county, Alabama; notice is hereby given, that all persons having claims against said estate, will be required to present the same, within the time allowed by law, or that the same will be barred, and all persons indebted to said estate, are required to come forward and make immediate payment.

6w-pr's fee $5.25 John Weatherford, Adm'r.

MASONIC.

COURTLAND CHAPTER, NO. 25.

Regular Convocations the Second Tuesday in each month.

Joseph C. Baker, *H. P.*
G. K. Clopper, *Sec'y.*

DANVILLE CHAPTER, NO.

Regular Convocations the Second Saturday in each Month.

J. W. Falk, *H. P.*
J. Y. Furguson, *Sec'y.*

MOULTON LODGE, No. 6.

Have regular communications every Second and Fourth Saturday in each month.

J. H. McDONALD, W. M.
D. C. Goodlett, *Sec'y.*

MT. HOPE LODGE, NO. 168.

Have Regular Communications on every Saturday before the third Sunday in each month.

John M. Clark, *W. M.*
John Nappier, *Sec'y.*

DANVILLE LODGE, NO. 95.

Regular Communications Fourth Saturday in each month.

James Woodall, *W. M.*
J. J. Woodall, *Sec'y.*

COURTLAND LODGE, NO. 37.

Regular Communications the First Tuesday in each month.

J. C. Baker, *W. M.*
G. K. Clopper, *Sec'y.*

Miscellaneous.

SPENCER PETTIS;

A TALE OF AMBITION & BLOOD.

BY S. H. FORD.

In St. Louis are two streets, which perpetuate the names of two rivals, who fell by each others' hands nearly thirty years ago. As the stranger or denizen of that busy mart of commerce thronges those thoroughfares, or calls those names, few, if any, know the tragic end of the men whose memory they perpetuate. And yet the recital will not be without its uses. It may preach a lesson to the living, and be a warning to the young.

THE NOMINATION FOR CONGRESS.

"Yes, I *have* been a member of a Baptist church, but present circumstances prevent the renewal of that relationship."

These were the words of a young man of noble presence, whose clear, flashing eye, and gentle manner, gave evidence of wish and power.

The answer had been called out by the question of the man, who seemed earnestly watching his words and countenance. He was also a tall, spare, earnest-looking man, clad in neat, home-made jeans, and evidently conscious of the importance of his mission.

"Mr. Pettis," said the visitor, "we once had a promising little church in this city. The property, where now stands the National Hotel, on Market street, belonged to the Baptists. They commenced a commodious meeting-house there, under the labors of Messrs. Peck and Welsh, who made many sacrifices to carry on the work to completion. But the enterprise failed. The lot was sold for debt, and the little church dissolved. I am now preaching in Shepherd's school-house, trying, with God's help, to establish a church in the growing city. We need your influence and help *now*, Mr. Pettis. This will, at no distant day, be a mighty city, and it becomes us now to work for the future."

"I sympathize with you deeply, Mr. Green," for that was the name of the missionary. From New Madrid to St. Charles his memory is still cherished. Amid poverty and trials, without compensation and often without encouragement, he went forth and wept, bearing the precious seed. On the banks of the Mississippi he sleeps in peace: and when its wild, rushing music shall have ceased its wild dirge, his glorified body shall stand before the throne, exclaiming, "Here am I, and the children thou hast given me."

"I sympathize with you deeply, Mr. Green; but my circumstances are such that I could not possibly give you any hope of my personal assistance."

"Surely, Mr. Pettis, no circumstances can be of such a character as to interfere with a man's first and highest duties."

"The fact is, Mr. Green, my time and thoughts are tasked to their utmost limits by the duties of my profession; and, besides this, though perhaps you are not aware of it, I have duties of a political character, from which I cannot shrink."

"Ah, Mr. Pettis, Christ sacrificed all, *all* for you; and have not his cause and your own eternal interest claims on you beyond all else?"

This was said in the tender, pleading tone peculiar to Mr. Green. It reached the depths of the young man's conscience. He felt as he had not for years.

"I will consider the matter, Mr. Green; call and see me again;" and the minister took his leave.

This was in the parlor of the old City Hotel. Pettis, instead of going to his law-office, went silently up stairs, and seated himself in his chair with a deep, pensive sigh.

"Yes," he said aloud, "the cause of Christ *has* claims on me. A dying father's blessing was poured on my head. A mother's pious lessons was breathed into my young heart. Her prayers followed my wild boyhood, and as she and I believed, were answered when I bowed at a Saviour's feet and sought his mercy, and thought I had obtained it. I gave myself to his cause. My heart responded to the inward pleading, as I hoped, of his spirit, and I resolved to give myself to to the work of the ministry. But ambition!—by that sin fell the angels; and how can man hope to escape by it? And here I am, a deserter from that flag, beneath which I vowed to be faithful. God have mercy!"

He arose; and would have fallen on his knees. But ——

* * * * * * * * *

"The Central Committee have nominated you for Congress, Pettis! Hurrah, my boy, the race is yours! I bet two to one on it!"

"And I!—and I!"—said several voices, and a number of men rushed into his room, shook him by the hand, and struck him on the back, in all the intoxication of rapture.

Ah, poor man! They are congratulating him and cheering him on to fading honors and a bloody grave. And where are his religious reflections now?

"Biddle is a strong," said Pettis. "His name and his fortune will give him wind. But he can be beat for all that, and he shall be beat."

THE CANVASS.

The canvass opened at once with spirit. Major Thomas Biddle was a major in the *regular* army, and brother to the celebrated banker, Nicholas Biddle. He was tall and handsome, with a military air and gait, and high notions of his quality and dignity. He met his young antagonist with lofty disdain. He addressed him as one far beneath him, and almost unworthy of his notice. But the stern and pompous man—the proud and wealthy soldier, was a mere straw before the sweeping eloquence of the witty and sarcastic Pettis.

"Who is this young man who talks so glibly?" said Biddle. "From what source did he spring? Is he a spark that flew off when the ashes were scraped? or is he a mere gas bubble, thrown upon the surface from the cess-pools of society?"

"I am an *American citizen*," replied Pettis. "Can Major Biddle, brother to the banker Biddle, boast of being any thing higher than that? I have sprung from the great deep heart of the people, and with it and them my young heart beats. Yes, I am an American citizen, and will prove myself worthy of my birthright, by showing that military pomp and gew-gaw cannot dazzle or awe a true son of Columbia." And a thousand throats pealed out, "Well done, Pettis."

"I ask again," said Biddle, the following day, "who is this young archer? Where did he come from? Is he unwilling to tell his strange history, his hair breadth 'scapes? I do not mean from the gallows."

"I answer negatively," replied Pettis. "I have never been lapped in wealth, wrung from the poor by privileged Shylocks and legalized usurers. I have never worn honors purchased by sordid gold. I have never associated my name with those who had the spangling respectability of gold dust, and cried out in ecstacy, 'look how we apples swim.' I have obtained whatever position and respect I possess by my own honest means and energy. Can Major Biddle say as much? Can the tears of orphans and the sufferings of widows answer?"

Biddle was stung. A note appeared in the paper, demanding an explanation. Pettis answered with defiance. The city and district were agitated. Pettis had evidently got the better of his rival at every onset. Biddle was excited to the highest pitch of vengeance. He resolved to disgrace his young rival.

THE ATTACK.

It was a dark, *dark* night, for the streets of St. Louis were not lit up by gas then. The clock had struck eleven, and without, rain was falling through the cheerless night. Alone in his library, Biddle walked to and fro in silent agitation. The laugh of the rabble, rejoicing over his discomfiture, was ringing in his ears. Deep mortification, insulted pride, utter contempt and hatred for his rival, were festering in his every soul. He stopped suddenly, and struck the table a heavy blow. He had decided. He hurried to a drawer, and drew out a pistol and a cow hide. He then drew a traveling cap partly ovir his face, and throwing his cloak hastily around him, started from his dwelling.

The rain still fell, and the darkness of the night seemed to have increased. No footfall but his was heard as he hurried down Broadway, towards the City Hotel. A dim light was burning in the entry, and a watcher was sleeping in the chair. He noiselessly hastened upstairs, and paused a moment at Pettus's room. The light was still burning, but all was silent. Trying the door, he found it unlocked, and on entering stealthily, saw that Pettus had laid down half dressed. Biddle approached his bed side, drew his pistol, and stroke after stroke fell the blows of his cow hide on the unprotected form of his sleeping victim. Resistance was useless. The struggle was soon over. The hotel was aroused. Biddle was gone. His work was accomplished; and Pettis, still in his undress, chastised and disgraced, was smarting under the blows he had received.

THE VICTORY.

The morning papers heralded it forth to the world that Pettis had been cowhided without resistance. What would he do? To let such pass would cover him with infamy. He must fight—*must*—such was the voice of public opinion. To treat with utter and sovereign contempt the shameful act, was not sufficient to satisfy the multitude, who cried—BLOOD! BLOOD!

And the morning found young Pettis wrapped in sullen, desperate despair. His better feelings and principles, his philosophy, and especially that religion whose principles he had been taught in childhood, and still loved, would have enabled him to spurn the insult and the insulter as unworthy of his notice, and even so he had partially resolved.

His appointments were out. The election day was approaching. "Shall I meet my foe fearlessly before the people, and show up his cowardice and shame?"

It was his proper course. It would have been a sublime triumph of mind over mere force. But, "*disgrace, disgrace;* it stared him in the face like some demon from the pit, wrapping his soul in flames of burning vengeance.

"I'll be revenged. I'll go to my appointment early, and when Biddle approaches I'll shoot him down. No jury will condemn me."

"Ah! but God will," spoke his conscience. "Blood, blood, will after its cry forever. *No! no!* I cannot do that." And he locked his room. He threw himself into his chair in deep agony. Thoughts of home, and the soft voice of his mother, whispering words of peace and comfort, swept over his agitated spirit. And his Emma, too. She knew it all. "How can I bear it," he exclaimed. "I must be revenged."

These fierce men met again—silent, stern, as though the dark clouds on their brows were forging their fiery bolts for each other's destruction.

The election passed off amid excitement and riot. Pettis was declared elected amid the shouts of the populace. But as the official paper was shown him, declaring his election, a cold smile passed over his features, for he knew his election was only one part of the covenant, and he had to fulfill the other—challenge Biddle to fight. Ah! public opinion—fickle, unjust, cruel. How many an unworthy man have you exalted! how many a noble heart have you crushed! But public opinion was not to be resisted. He had courage enough to meet death—recklessness enough to fling away life, or send a fellow mortal to his grave. But to rise sublimely above the popular sea, casting up its mire and dirt; to defy the current and stem it fearlessly—for this he had *not* courage. Disgrace! disgrace! its grim fiend-features stared at him, and he fled before it to ruin.

THE DUEL.

A note to this effect was forwarded;

Maj. Thomas Biddle—Sir: Your cowardly course towards me, on the night of ——, demands the satisfaction which I claim as a gentleman. My friend —— will arrange the meeting.

S. PETTIS.

The challenge was accepted. Biddle, either from the fact that he was near-sighted or presuming on the cowardice or want of nerve in his antagonist, chose pistols—five paces distant. Think of it. Dreadful!

The day and hour arrived. Biddle rose at an early hour, leaving his young wife sleeping in unconscious security. He went to the room where his little ones lay in sweet repose, and kissed them an eternal farewell. Sad, sad sight! What laws are those which man, in all his rationality, will obey with voluntary sadness, tearing himself from home, and wife, and children, to sacrifice himself to that monster demon called honor?

A carriage was waiting on Broadway, near his house, in which were a friend and a physician. Not a word was said. It was the sad funeral march preceding death.

The dim, chill morning wrapped the river in mists as they entered a boat and rowed towards the place of execution. It was that desolate spot, opposite St. Louis, whose mention has caused many a widow's heart to bleed afresh, and many an orphan's tears to flow—that spot where, in darkness, foul crimes have been done, in the abused name of *honor*. Well have they named it BLOODY ISLAND.

Pettis and his party were already there. Each heart beat convulsively, and not a word was spoken as the ground was measured off—*five paces!*

The victims to be slaughtered, in the name of honor, were led forward, each by his friend. Each took his place. Biddle still seemed to think Pettis would give, but there he stood, fixed as marble, and as pale.

"Mr. Pettis, I have to say," uttered Biddle, in a deep undertone. "No time for apologies now, Major Biddle," interrupted Pettis. Nothing more was said.

The signal to "be ready" was given. They extended their arms. Their pistols lapped. Escape was impossible.

"Fire!"

They both fell—mortally wounded.

"Is Mr. Pettis hurt," said Biddle, as his second raised him bleeding from the ground.

"Yes, I think mortally."

"God forgive me," he uttered, with a groan. "Let me speak to him. I cannot live long."

His physician and the second moved him towards Pettis, who was supported in the arms of his two friends.

"Pettis, I forgive all—can you do the same?"

"Yes, Major, *yes!* It has been a sad work; but I freely forgive, and heaven pardon us both."

They grasped each other's hands, stained as they were with each other's blood, without a word; but, looking forgiveness, they parted, while tears started to the eyes of those stern men that stood by them. Oh! man! strange mysterious being! now flashing vengeance from those eyes, and breathing defiance from those lips, which anon look mild as infancy, and utter words of forgiveness and pity. What is man—*half angel and half demon?*

THE DYING SCENE.

"Where is she—did she not stand here just now?" said Pettis, as he opened his eyes, after hours of unconsciousness.

"Emma, my girl, is not that you?"

"Yes, Spencer, I am here."

"Have you come to see me in my suffering and ruin? God bless you."

The maiden answered not. In silence, but in agony, she wept by his side, while he grasped her hand and gazed with earnestness upon her.

"Emma, you and my dear mother are the only ties that bind me to this world. With you I had hoped to spend a life of happiness. I have loved you, oh, so deeply, tenderly. But you, dearest, all, *all*—I have sacrificed to cursed ambition."

"By that sin fell the angels," he continued, as though again about to relapse into unconsciousness. "Yes, by that sin fell the angels, and how could man expect to win by it. Like the base Judean, I have thrown away a pearl richer than all my tribe. God be merciful to me a sinner."

"Oh, Emma! pray for me."

"Mr. Green has been here; would you like to see him?"

"Yes, by all means; let him come."

It was now late at night. The missionary was at his bed-side. Death was doing its work, and the leaping pulse would pause and bound, as the lamp of life flickered and wavered o'er it was quenched in the darkness of death.

"There is no mystery overhanging my life, Mr. Green, which I would hide. I have told it all, though under the pledge of secrecy to Emma. I professed religion young. I dedicated myself to the cause of God, and vowed to preach His gospel to the world. *I was licensed to preach*, and to some extent prepared for the ministry. But ambition opened before me visions of glory. I heard the ocean peal of applause from millions of triumphant voices. I saw the flashing chaplet, which fame held forth as she beckoned me on to grasp and wear it. I saw the cloudy and dizzy heights gleaming in splendor, amid which stood the daring and mighty of the earth, and voices issued from the clouds, 'Excelsior, excelsior.' I banished each gentle thought, each pious and social emotion. I tore myself from home, from society; curtailed my hours of sleep; read, thought, resolved, until my brain would burn, and my soul seem shected in the fire-flame of restless, sleepless ambition.

My vows I had forgotten. The deeps of my heart, where once dwelt the sacred teachings of my mother and the holy aspirations for Christ and his blessing, were burned out, and through all those secret chambers was written, as with the fiery finger of the fiend—'Ambition; I must be great.'"

He paused a moment and commenced again. "I have struggled up the mountain side. I have soared—*up, up.* The shout of the multitude has followed me; the first wreath of the circling chaplet I had gained. Oh, God! how defiant I was in that hour of success. But on the summit of my pride, and ere the shout of the victory had died on the air, he has written my sudden and strange defeature—written it in blood. God be merciful! That was my prayer in my boyhood—'God be merciful.' In my little study I wept and prayed, until I felt he had pardoned me. I came down stairs into my mother's room, and told her what I felt, and, oh, what tears of joy filled her eyes. But can God be merciful *now?*"

"Yes, Mr. Pettis," said Mr. Green. "He is all merciful, long suffering, abundant in goodness and in truth. The cross of Christ has virtue to atone for the greatest sins and the vilest sinner. Look to it, and beside the dying Jesus behold a poor, guilty malefactor—the dying thief. One look from Jesus and he is cleansed—forgiven."

The day is dawning. Twenty-four hours have passed since he met his foe on the bloody ground.

"Does Biddle still live," he asks.

"Yes, and hopes are entertained of his recovery."

"Thank God! oh, thank the merciful God! Spare him, spare him. Lay not this sin to my charge. Deliver me from blood, guiltiness, O God of my salvation."

Emma, farewell! When I am gone try and forget me. Give yourself to God and seek his blessing. Write to my mother. Tell her the story of our love. Tell her that her voice seemed sounding a loving farewell in my ears, as death approached. Tell her that, with all my sins and failings, I trust that God has looked in pity and in pardon on me, for Jesus' sake. Tell her I go. I trust, to where my dear father is. Tell her this, and give her some words of comfort, to cheer her poor, desolate heart. My sister, too; give her my last words of love. And this little bible; keep it, Emma, for my sake. My mother gave it me when last we parted. Keep it in memory of one who loved you dearly."

* * * * * * *

"I go, great God, to meet thee. In the name of Jesus—"

* * * * * * *

Silence was in the chamber of death. Spencer Pettis had given his honors to the world again, his blessed part to heaven.

And four days after, the military companies and a detachment of United States troops followed the remains of Major Biddle to the grave. He died forty-eight hours after his rival. His widow long survived him, respected and beloved.

We close one chapter—one example out of hundreds—of the horror of that barbarous and cruel custom which men call the code of honor.

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